

GRAMMATICAL ANALYSIS of the VERSE {كَفَرْنَا بِكُمْ} “KAFARNA BIKUM”

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, “Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone”..” [Al-Mumtahinah, 4]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh ﷺ said:

{قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا نُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبْدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ}

‘There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, “Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone”..’¹

➤ Muhy ad-Dīn Darwīsh [H. 1415] said in his book “I'rābu al-Qur'ān wa Bayānuhu”:

{كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبْدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ}
الجملة مفسرة للتبرؤ منهم ومما يعبدون

“We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone”. The sentence is a Tafsīr (explanation) for the disavowal from them and from what they worship.²

¹ Al-Qur'ān, al-Mumtahinah, 60:4

² Muhy ad-Dīn Darwīsh, I'rābu al-Qur'ān wa Bayānuhu, vol. 10, p. 63

➤ Al-Ushmūnī [H. 900] said in his commentary on “*al-Alfiyya*”:

بالباء ومعانيها: وأما الباء فلها خمسة عشر معنى ذكر منها عشرة
 السادس: التعدية، وتسمى باء النقل، وهي المعاقبة للهمزة [التي تنوب الهمزة وتحل محلها] في تصوير
 الفاعل مفعولاً،
 وأكثر ما تredi الفعل القاصر، نحو: "ذهبت بزيد"، بمعنى: أذهبته
 ومنه: {ذهب الله بنورهم} ، وقرئ: "أذهب الله نورـ

‘(Preposition) *al-Bā'* (الباء) and its meanings:

As for *al-Bā'* (الباء), it has fifteen meanings, he mentioned ten of them:

[...]

Sixth (among ten): The conversion into the transitive form, and it is called *Bāu-n-Naql* (باء النقل). And it is the alternation for the *hamzah* - which takes the role of *hamzah* and substitutes its place - in changing the subject into object. And (this) mostly makes the intransitive verb a transitive verb.

For instance: ذهبت بزيد meaning أذهبته

And from this (example): {ذهب الله بنورهم}³, and it's read: "أذهب الله نورـ⁴

➤ Mustafa al-Ghalāyīnī [H. 1364] said in his book “*Jami' ad-Durūsi al-'Arabiyyati*”:

³ Al-Qur’ān, al-Baqarah, 2:17

⁴ Al-Ushmūnī, *Sharh al-Ushmūnī li-Alfiyyati ibn Mālik*, vol. 2, pp. 88-89

التّعديّة، وَتُسَمَّى باء النّقْلِ، فَهِي كَالْهَمْزَة فِي تَصْبِيرِهَا الْفَعْلُ الْلَازِمُ مُتَعَدِّيًّا، فَيُصَبِّرُ بِذَلِكَ الْفَاعِلُ مَفْعُولًا، كَوْلَهُ تَعَالَى {ذَهَبَ اللَّهُ بِنُورِهِمْ}، أَيْ ذَهَبُهُ

• The conversion into the transitive form, It's called *Bā'u-n-Naql* (باء النقل) and it is just like *hamzah* in changing the intransitive verb into transitive. Thereby, the subject becomes an object, as His *Ta'ālā* words: {ذَهَبَ اللَّهُ بِنُورِهِمْ} meaning أَذْهَبَهُ⁵

- Likewise, كَفَرْتُ بِهِمْ meaning أَكَفَرْتُ بِهِمْ or أَكَفَرْتُ بِهِمْ.

- Therefore, كَفَرْنَا بِكُمْ is the same as أَكَفَرْنَا بِكُمْ⁶.

W-Allāhu Ta'ālā A'lām.

⁵ Mustafa al-Ghalāyīnī, *Jami' ad-Durūsi al-'Arabiyyati*, vol. 3, p. 169

⁶ {أَكَفَرْنَا بِكُمْ} meaning, “We've called you unbeliever / We've made *Takfeer* on you”.